



Very Rev. Charles H. McKenna, O. P., P. G., Apostle of the Rosary and Holy Name

THE APOSTLE OF THE HOLY NAME

A SAINT has gone from among us. The living inspiration of our youthful lives has gone to the Master to receive the reward of his long and faithful stewardship. With the passing away of the Very Rev. Charles Hyacinth McKenna, O. P., P. G., at Jacksonville, Florida, Feb. 21, we grieve exceedingly, for we have lost a faithful friend. The thought that we shall be inspired no longer by his living presence, that the loving accents of his paternal affection will no longer greet our ears is a thought distracting beyond description. But paradoxical as it may seem, we rejoice also, for we are convinced that the All Loving Master has called Father McKenna in special recognition of his faithful service, to celebrate his golden jubilee before the Heavenly Throne. Surely we must rejoice, for herein we recognize a special sign of divine predilection. Too late has the news of Father's death come to us to permit anything like an adequate appreciation of his saintly life. This must be left to the pages of the subsequent issue. It is sufficient here to enumerate the salient facts in this fruitful life and to give expression to our grief.

On May 8, 1835, in the little town of Fallalea, County Derry, Ireland, Father McKenna was born, the youngest of ten children. His parents, Francis McKenna and Anna Gillespie, were prosperous farmers. Shortly, however, circumstances were changed. In 1837, Mr. McKenna died. Potato blights and similar misfortunes at that time sweeping Ireland made such inroads into the family's means of livelihood, that it was only with difficulty Mrs. McKenna was able to raise her family. Of her task, she acquitted herself well and gave her boys a good rudimentary edu-

cation. When in 1848, it became necessary to come to America, she left her youngest son in Ireland to continue his education; and who would dare say that this noble Irish mother did not make this sacrifice because she saw in her little son the evidences of a divine vocation?

In 1851 he joined his family in America, and for three years attended school in this country. Then for the sole purpose of making enough money to pay his way through college, Charles McKenna apprenticed himself out to an older brother and learned the stone cutters' trade.

Working industriously, saving his money, not neglecting his former habits of prayer, piety and devotion, using all his spare time in reading and studying, this young aspirant to the higher life was doing his part to foster his divine vocation and God was blessing his effort. In Dubuque, Iowa, where the pursuance of his trade had led him, young McKenna met the Very Reverend Joseph A. Kelly, O. P., who espoused his cause and sent him to the Dominican College at Sinsinawa Mound, Wis., in order to make his immediate preparation for the novitiate, which he entered in March, 1862.

As might have been expected from a young man of such character, Charles McKenna, now Brother Hyacinth, made an excellent religious. He was admitted to his religious profession on April 30, 1863, and was ordained priest by Archbishop Purcell at Cincinnati, Ohio, October 13, 1867. Most conclusive evidence of Father McKenna's superior religious qualities as a novice are manifested in the fact that his superiors appointed his sub-novice master immediately after his ordination. One year later, the more responsible posi-

tion of novice master was entrusted to this young priest.

In 1870, Father McKenna was transferred to St. Vincent Ferrer's Church, New York. Here began his brilliant career as a missionary. His success, however, is not to be attributed to any practise of art; but rather his deep hatred of sin, and zeal for God's honor and glory found vent in a stirring eloquence that was irresistible in its effect for it was divine in its origin. Rich and poor, sinner and saint flocked to hear the words of life as they fell from the lips of this saintly missionary. Everywhere in demand, Father McKenna with true apostolic zeal preached in practically every city and large town in this country. From 1880 to 1893, he administered to the satisfaction of all the arduous duties of head of the missionary band. It was only after his own and repeated requests that he was relieved from this position of trust in order to devote himself more particularly to the Apostolaté of the Rosary and the Holy Name Societies. This was a work especially pleasing to Father McKenna for in it he recognized, and now that his work stands a glorious monument to his honor, we all recognize, what a powerful influence for good there is in these societies. In this work he labored faithfully to the end,—indeed, it was in the actual performance of this work that his final break-down came September 3, 1914, while preaching a Holy Name triduum at Hopewell, N. J.

Any enumeration of the salient facts in Father's life, no matter how brief, would be incomplete if it failed to bring out the fact that the burning eloquence of his voice has been perpetuated in the spiritual books which have come from his pen. Who among Dominican Tertiaries are not familiar with Father McKenna's "Manual of the

Third Order of St. Dominic"? Who among us has not profited by each careful perusal of his "Angelic Guide," his "Crown of Mary," and his "Treasures of the Rosary"?

This fruitful life is over. Father has gone from this land of exile into the mansion prepared for him from all eternity. The signal tribute of love accorded his silent remains is a criterion of his popular canonization. A continuous stream of people visited the convent of St. Vincent Ferrer, New York, where Father McKenna's body lay in state. It was a most edifying sight to see the people, as they bade farewell to the beloved servant of God, touch his body with their rosary beads or other articles of devotion which they brought with them for that purpose.

On Sunday evening, February 25, the body was removed to the Dominicans' temporary church on East Sixty-seventh Street. About fifteen hundred member of the Holy Name Society accompanied the body to the Church. On the way it was necessary to pass by the fire headquarters of the city and a police station. As the solemn procession moved through the streets, the policemen and firemen lined up on the curb on either side of the street and stood at salute. The fire-bell tolled as the coffin passed by. When the procession arrived, the church was crowded, and until late in the evening thousands of persons passed by the bier for a farewell look at the peaceful face of their saintly father.

On Monday morning, the Very Rev. Joseph R. Heffernan, O. P., prior of St. Vincent Ferrer's Convent, sang a Requiem High Mass in the presence of the body. At nine o'clock, the remains were taken to St. Patrick's Cathedral. This signal favor was the request of His Eminence Cardinal Farley and the Right Rev. M. J. Lavelle, who asked

that the honor of the funeral be given to the Cathedral on account of the national character of Father McKenna's service to the Church.

The Solemn Requiem Mass at the Cathedral was celebrated by the Right Rev. Patrick J. Hayes, Auxiliary Bishop of New York. He was assisted by the Rev. Bernard McKenna as deacon, and the Rev. James McKenna as subdeacon, both of these latter being relatives of the deceased.

His Eminence Cardinal Farley presided on the throne and gave the last blessing. The sermon was preached by the Very Rev. Raymond Meagher, O. P., S. T. L., Provincial. In the sanctuary there were the Right Rev. John

J. Nilan, Bishop of Hartford, and the Right Rev. John J. McCort, Auxiliary Bishop of Philadelphia, besides fifteen monsignori and two hundred priests, diocesan and religious, including sixty Dominicans. In the front pews of the Cathedral were fully one hundred Dominican Sisters. About two thousand members of the Holy Name Society were present, representing almost every parish in the city. The attendance altogether was over four thousand persons.

Thus was manifested the esteem and love with which Father McKenna is held. Let those of us whom he knew and loved in life, never forget him in death.

—Pius Johannsen, O. P.

CARDINAL BOGGIANI

AT the recent private consistory of December 4, Pope Benedict XV elevated to the eminence of the Sacred College ten new cardinals, among whom was the scholarly and zealous Dominican, Thomas Pius Boggiani, Titular Archbishop of Edessa. The newly-appointed cardinal was born in 1863 in the little town of Bosco, pleasantly situated in the Alpine highlands of Northern Italy. At an early age he felt the divine call to the religious life and sacred ministry. Leaving home and friends and loved ones was, indeed, a bitter trial to the young postulant, but with a heart resolutely steeled against the sweet assaults of earthly love and a will firmly thwarting the attachments of the world, young Thomas entered the convent of the Friars Preachers in his native village.

Here it was that, some forty years before, Lacordaire on his journeys to

Rome would spend weeks in prayer and meditation. Here it was he first planned that great achievement of his life—the reestablishment in France of his Order, which had been banished by the orgies and tyranny of the French Revolution. And here it was, a generation afterward, that the young novice, Brother Pius, in the silent peace and quiet of his cloister home prepared himself by years of study, prayer and self-discipline for his subsequent work of love and sacrifice.

At the age of twenty-four he was ordained and shortly afterward was appointed parish priest of the Dominican church, Santa Maria del Castello, in Genoa. The rector of the diocesan seminary on learning of his presence eagerly sought him as a professor of dogmatic theology. Thus, while in the city of "La Superba," Fr. Boggiani enacted the dual role of zealous pastor and erudite professor. His pastoral